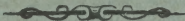
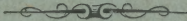


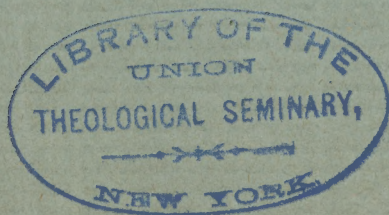
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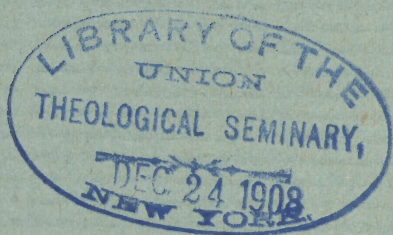
THE
APPLICATION OF POWER.

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A HEALING FORMULA.

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By HELEN WILMONS.



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THE APPLICATION OF POWER.

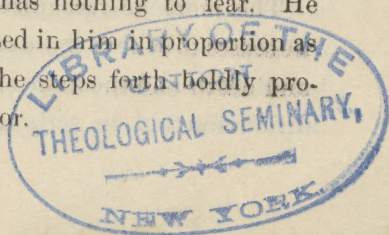
A HEALING FORMULA.

When a man knows what he is he can never be delinquent to the trust reposed in him.

He is the interpreter of God to the visible universe. When he knows this he will have nothing to fear; he will then express his most secret hope—proclaiming it jubilantly, regardless of what scoffers say or think.

He will know that that which makes the scoffer is ignorance of his own power; the not seeing within himself the great fact that he too is one with God; the mind that translates or makes God visible and audible in the universe of effects.

The man who knows his relations to God, the invisible Good, knows that he has nothing to fear. He knows that all power is vested in him in proportion as he believes in himself, and he steps forth boldly proclaiming himself a conqueror.



For man is objective God, and God is subjective man, and the two are one.

Just as God is the universal All, so nature—focusing in man—is the universal expression of that All.

God is the soul of the universe, and man is the showing forth of the Soul. And the two are one.

Then what right has a man to shrink and cower and call himself belittling names? What right has he to grovel in the dust and beg mercy of that invisible part of himself which in reality is his true self, and which, being God—the everlasting Good—is incapable of sin or decay?

He has no right to do it, and would not but for his ignorance of the true situation. He might as well call God sinful and diseased as to call himself so; for he and God are one. They are the internal and the external of the One Life; the impersonal and personal expression of it.

There is but One Life; and a man is as much of this One Life as he recognizes or believes in.

The more a man recognizes of this One Life, and the more he believes it, the more HE IS IT.

The more he recognizes and becomes it, the more he ceases to believe those old falsities called sin, sickness and death and the more closely he approaches that condition foretold in scripture, wherein he should have

onquered the last enemy and made himself master of all things.

All conquest is through the understanding of truth.

There is nothing the matter with us, and never has been, but our ignorance. Therefore we have nothing to overcome BUT our ignorance, and we can only conquer it by learning the truth with regard to ourselves and our relation to the source of all life—God or Good.

There is but one absolute truth; and that truth is this—All is God, or Good or Law.

And what is man? Man is the showing forth of God as light is the showing forth of heat.

Is God diseased and sinful? Surely not. How then can man show forth disease and sin?

He cannot do so; he can show forth his own BELIEF in disease and sin, but he cannot show forth REAL disease and sin, because they do not exist.

"As a man believes, so is he." His beliefs constitute his personality; a man shows forth his beliefs; and he may show forth mistaken beliefs as well as true ones, and he does show forth his own mistakes whenever he shows forth disease or sin. In believing himself diseased and sinful he does not show forth God—the one Life; he conceals rather than reveals Life; the living fire within him shines as through a smoked glass; its glorious warmth is shut out from sight:

but it burns there always, and always awaits his recognition. God (Life) is patient.

And indeed God could not be otherwise, being the Eternal Life Principle; the same to-day, yesterday and forever; the spirit in every manifestation of life, and the real and true life of all lives.

This statement brings me from a contemplation of man's personality—that is made up of his beliefs, most of which are mistakes—to the REAL man. By the real man I mean the spirit within his mistaken personality. This spirit is of God, it is God drawn to organization and expressed in individuals. And it is the REAL, the true, the vital man that no beliefs in sin, sickness and death have ever touched or ever can touch.

I will not stop here to tell how this spirit of man has aggregated its force and strengthened its individuality through many ages until now when it stands forth as a factor of tremendous power; and yet a factor whose power is comparatively unknown and therefore unbelieved in.

Now this spirit of God within us is God made visible and audible through us. Think of this tremendous fact and then try for a moment to get a comprehension of the power with which the statement invests you. Should you obtain even the feeblest glimpse of

your own strength, through a partial realization of the truth, you can never consent to be called a worm of the dust again.

Now let us try to find this spirit of God within ourselves. Let us dive down within ourselves, below the mistaken beliefs that constitute our external personalities, and see what an hour of intense introspection will bring us.

In turning my thoughts within I am met by an uprising force that seems like some form of will power.

The more I contemplate it the stronger it seems. I feel it to be the prompter and motive power of all my actions. It seems to me to be altogether invincible and unconquerable. It is perfectly fearless; it is reposeful; it gives me a feeling of high passivity; not the passivity of unawakened innocence, but the noble quiescence of the conqueror. And presently—as I still look—this spirit of God or Good within me ceases to be a visionary thing as it had been at first, and takes on the character of substance. Gradually this substance becomes so substantial, so intensely real, that all those diseased beliefs which before had seemed realities, fade like shadows and leave this dauntless and deathless spirit a monument of splendid strength; and I know that it is myself stripped of my mistaken ideas concerning myself; and oh! the power that I feel! It is

indescribable; it is the declaration of the power of God through the individual. But—more than this—it is the INDIVIDUAL RECOGNITION of this mighty power without which God's declaration of it would have availed nothing.

Do you not perceive from this how man is God's necessity?

Do you not still farther perceive how essential it is that you should claim this Great Life as your own in order to manifest it properly?

Nay more; there is only one heresy possible to man; it is the denial by the man of this infinite God or Good IN HIS OWN PERSONALITY.

Being as God is All in All it is impossible for man to be anything else but God. The curse that rests upon him is in his not knowing this. He is ignorant of his great worth and power; he has woven for himself a FALSE personality out of his mistaken beliefs which conceal him from sight, as foul rags in the fairy tale are made to conceal the princess.

We are all princes and princesses and do not know it; children of the King; weakly and ignorantly denying our divine parentage.

And now I will tell you why the Mental Scientist can heal, and how he does it.

He has learned that the surface man—the weak creat-

are man BELIEVES himself to be—is not the real man at all; not the true God man that was said to have been made in the image of his maker, but a poor mistaken substitute of this great creature supposed to have fallen from his divine source and fountain head, and to be divorced from its living influx, and taking the consequence of this separation in sickness and death.

The Mental Scientist has found that it is impossible for man to divorce himself from God, because God is All in All, and man can find no place to take himself outside of God. Therefore he only MAKES A MISTAKE in believing himself divorced from God; but his mistake is his belief, and he lives—so far as his external personality goes—just exactly the belief he holds. “As a man believes, so is he.” This was spoken of man’s external personality, and not of his true individuality which is God in expression.

The great, positive spirit I have found within myself, and that all people will find for themselves by looking, is the God in man; the real, true man that the healer sees. Yes, and he sees this true God man to the entire exclusion of the man-made man; and the power of the healer to see it does establish its presence as a fact; does uncover it—as it were—from the mistaken beliefs in sickness and death that had previously enveloped it.

And so it happens that all over the country and in many parts of Europe, Mental Scientists are curing disease and various kinds of deformities that the regular physicians pronounce incurable.

The great bulk of medical men are too opinionated to look into this new therapeutic discovery with unprejudiced eyes. They say, "Oh, it is a sort of insanity going rampant over the world, and it will run its course like other manias and die out." But the time is rapidly approaching when they will either have to investigate it or give up their profession entirely. Now to investigate this science is to adopt it. I speak from a perfectly unprejudiced position. I have never sought patients, though patients are seeking me by the hundred. I prefer teaching to healing, because teaching is the most enduring form of healing, though I cannot very well refuse to exercise my power to recognize the healing truth for others in any way that seems best to them.

For it surely is the recognition of truth that heals.

What truth?

I have said that there is but one absolute truth; and that truth is that God (Good) exists, and fills all space to the exclusion of evil. As God is altogether good, therefore the spirit of man—WHICH IS THE REAL MAN—must be good also. And this spirit is the most power-

ful factor we can think of. It is God organized; God in individualization.

No man has any right to be afraid of the power vested in him, since it is the power of God or Good. Man has covered this power from his own sight by his ignorant beliefs; as he lives in these beliefs externally and fills this external life full of mistakes he has learned to dread any unusual power that he suspects himself of possessing. Therefore it will be difficult for the purely external man to accept the truth concerning his own real intrinsic worth and God-like power. If all men did accept it, there would be no more of those appearances we call sin, sickness and death in the world, and no more use for Mental Science healers.

But we find the world covered up from a true sight of its grand and glorious self by a mantle woven of its ignorant beliefs; and we must—for the present—be satisfied to do such partial and palliative work in relieving this condition as comes to us. And every one who is even in a slight understanding of this mighty truth can do something. Every one can stand firmly by his belief in the inner man or woman that dwells in each individual; every one can deny away the external appearances of disease and deformity and HOLD RESOLUTELY to the best and strongest view of the

spirit—the real and true God in man—that he can gain a conception of.

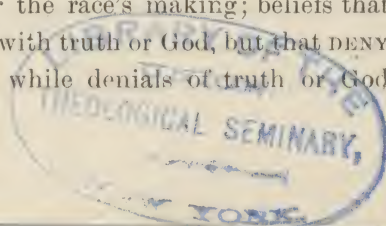
I believe there are hundreds of persons who can treat patients with some success just by reading this article. And believing this, I mean to give a short formula.

Seat yourself behind and out of sight of the patient; do not lay your hands upon him at all. The only reason why you should avoid personal contact is that it has a tendency to externalize your thought. I see no objection to naming the disease he claims to have. It may be that you are afraid of the disease he claims to have; and if so, to name it will help you to banish your fear. It is like facing something you are afraid of; like unmasking a false bugaboo that would have been a bugaboo always had you not unmasked it. Perhaps it is cancer in its worst form. Then if you are not deeply in the understanding of the truth—it is probable that thoughts like these will swarm through your mind: "Why, here; this man is in a fearful condition; part of his cheek is eaten away, and how can the flesh possibly grow again?"

Now, such thoughts come to you because you are in the external beliefs with him. You must lose sight of the external and go deeper.

Say—"All is Good; all is Good; there is no evil in

the universe." Keep saying this until a deep realization of its truth comes to you. When this realization does come, you will have lost sight of all merely external beliefs. Then say—"If all is Good or God, then evil cannot exist. No power can exist that conflicts with the One Eternal Good. The Universe cannot be a universe and a diverse too. If it is a universe then it is altogether Good or God, and there is no room for evil in it. Then what is this disease the patient claims to have? First, let me see what the patient believes concerning himself, and secondly, what he really and truly is." I now address him mentally; I speak no word out loud to him except in answer to any question he may ask. I say to him—"I perceive your belief in disease and I know its origin. It did not originate in the One Absolute Truth we call God, because there is no evil in God, and if cancer were a reality it would be a very great evil indeed. That you do believe in evil, as shown forth in the confession of your belief called cancer, is because you do not know your relation to God—do not know that you are of God, and that God exists in you—the only power you have and are. It is evident to me that you are living in beliefs of your own or the race's making; beliefs that are not in conformity with truth or God, but that DENY truth or God. Now, while denials of truth or God



may manifest themselves through the creative power of man's thought, yet these manifestations are only appearances of truth, and have no real basis of existence. They are the result of man's privilege as a growing individual to make mistakes in his upward climb toward the knowledge of absolute truth or God. This belief of yours is one of the many mistakes which the race is now making; it is a belief based on false premises, a belief based on the supposition that evil does exist, and does in a measure contest supremacy with God the One and Only. A belief grounded in a misconception of truth cannot stand when exposed to the full light of truth. Therefore, when I tell you that there is not one particle of disease in the universe, and that God (Good) reigns eternal, and that you are a part of God, eternal as God, filled with divine power, ever flowing into and through you from the One Source, you may see that your belief in cancer is a delusion. You have no cancer. I boldly declare this, knowing that even my slight recognition of the truth will have a tendency to make the truth manifest; for the simple reason that God and one are a majority, and that no word of truth was ever spoken, no matter by whom or in what weakness, that the Universal Life has not flowed into and made manifest. I therefore pronounce you a well man, resting in firm faith that

the truth I have spoken so faintly and feebly will yet be proclaimed in lines of health that will entirely efface the false appearance in which you now believe."

The foregoing formula may be changed to suit the occasion. There is only one thing essential in healing; and that is for the healer to always recognize as strongly as possible that a man is all mind, and of the same substance and purity that God is; that mind is the only REAL substance; that the man is all mind—every particle of him—because there is only one substance in the universe and that substance is the One Mind we call God. Let the healer treat herself until she reaches the attitude where she can formulate a perfectly strong, healthy, vigorous and joyous picture of the patient. Let her formulate this picture in her own mind, and hold to it with conviction of its reality in spite of appearances, and the real will surely manifest itself as a result. Let her but stand in faithful and restful realization of the true; undismayed, undisturbed by fear, and all error MUST fall before her.

Beliefs are transitory and unsubstantial. Nothing is enduring and substantial but God, the One Mind, and its expression or individualization in the diseaseless, deathless spirit of man.

The Blossom of the Century

By HELEN WILMANS. This is a Mental Science book. It is all about the possibilities of human power; the power vested in human development. It is at once a mighty revelation and a mightier prophecy. Such a book is inestimable in its capacity to unfold native mental ability in the person who studies it, and to establish him in unaltering self-trust. The absence of self-trust is self-defeat every time. Its absence is the curse of the race. It is neither poverty nor disease nor oppression that curses us; it is the want of self-confidence that does it. The man who has self-trust goes up head; those who lack it take their places below him, and stand, usually, where the self-trustful man places them. But here is what some of the readers have said about the book:

S. McDonald, Terre Haute, Ind., says of it:

"A wonderful book; a book that will stir the old world from center to circumference; the elements of destruction and of re-construction are in it—the destruction of solidified error; the re-construction of life on a higher basis than the conceptions of the race have yet dreamed of. It is the one book of the century; indeed, it is the one book of the centuries."

Charles Davis Hart, Chicago, Ill., says:

"I have never read anything, and indeed there has never been anything written, so calculated to awaken the slumbering seeds of possibility in men, and to develop their latent genius, as this wonderful book. I should have missed the greater part of myself not to have read it; for it has revealed this greater part to me. I am more than twice the man I was before I purchased 'The Blossom of the Century.'"

"The Blossom of the Century," attractively bound in cloth. Price \$1. Address HELEN WILMANS, Sea Breeze, Fla.

The Home Course in Mental Science.

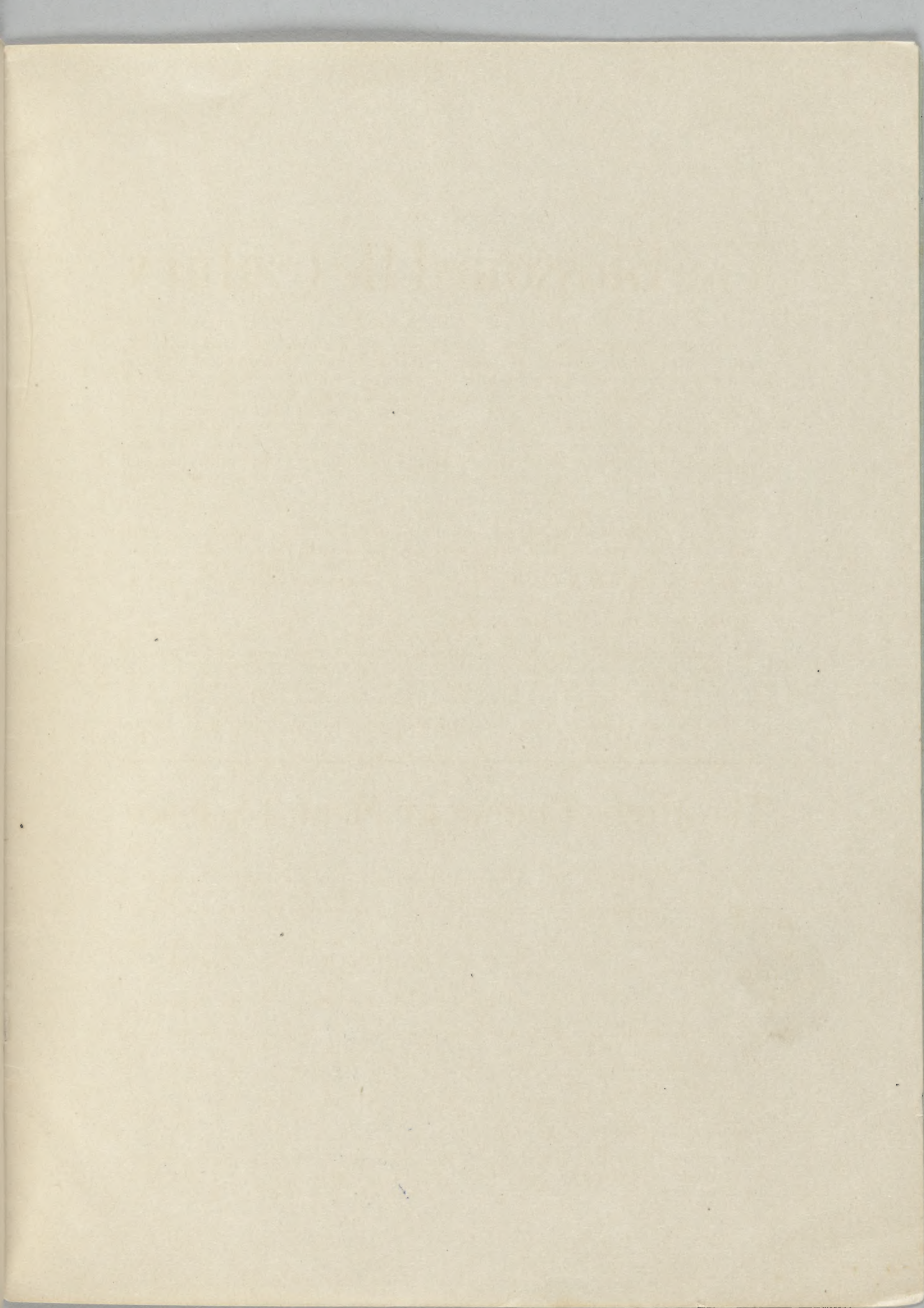
By HELEN WILMANS. The most essential thing I know of for the uplifting of humanity, and for healing all its distresses of sickness, weakness, deformity, and poverty, is a knowledge of the science of mind; a knowledge of what mind is and what it can do.

I am now offering for home study a complete course of lessons upon this most essential subject. There are twenty of these lessons in twenty pamphlets. The names of the lessons are as follows:

1. Omnipresent Life. 2. Thought, the Body-builder. 3. Our Beliefs. 4. Denials. 5. Affirmations. 6. The Soul of Things. 7. Faith. 8. Our Guide Through the Dark. 9. Spirit and Body are One. 10. Prayer and Self-Culture. 11. The Power behind the Throne. 12. The Power above the Throne. 13. The King on His Throne. 14. Mental Science a Race Movement. 15. Mental Science Incarnate in Flesh and Blood. 16. Personality and Individuality. 17. "The Stone That the Builders Rejected." 18. A Noble Egoism the Foundation of Just Action. 19. Recognition of the Will the Cure of Disease. 20. Practical Healing. 21. Posture of the Will.

The price of these lessons has been reduced from \$25.00 to \$5.00. Students have the privilege of sending \$1.00 at a time and getting four lessons. Send for descriptive circular to

HELEN WILMANS, Sea Breeze, Fla.



The Blossom of the Colony

The first of the colony was founded in 1630 by a group of Puritans who had fled from the persecution of the Church of England. They had come to America in search of a place where they could worship God in their own way and live according to their own principles. They had heard of the vast lands of the New World and had been told that they could find there a place where they could build a new society, a society based on the principles of the Bible and the teachings of the great men of the Church.

They had heard that the land was fertile and that the people were friendly. They had heard that the land was a place where they could live in peace and harmony with their neighbors. They had heard that the land was a place where they could build a new society, a society based on the principles of the Bible and the teachings of the great men of the Church.

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The Humble Court in Colonial Days

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